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A
SHORT VIEW
OF THE
CONTROVERSIES
OCCASIONED BY THE
CONFESSIO^KNAL,
AND THE
PETITION TO PARLIAMENT
FOR RELIEF IN THE MATTER OF
SUBSCRIPTION TO THE LITURGY
AND
THIRTY-NINE ARTICLES
OF THE
CHURCH OF ENGLAND.

THE SECOND EDITION,
CORRECTED and ENLARGED.

L O N D O N :

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P R E F A C E.

THE following Catalogue of the several Publications respecting the Right of Protestant Churches to require Subscription to systematical Confessions of Faith and Doctrine, which have appeared since the **CONFSSIONAL** was given to the World, may be useful to the diligent Enquirer, and not wholly unedifying to the By-stander. It may serve as an Index or Directory to him who is in quest of the Truth, and will shew in a little **Compass** the great attention which has been paid to the sacred unalienable Rights of Christians, and of Protestants. It is not, indeed, the most pleasing Reflection, that so much Debate should have been had about so obvious a Truth,—that Christ is King in his own Kingdom;—or that so many Advocates should have been found in these Days, and in this Country, to defend Impositions in a Protestant Church, which are not warranted by Scripture, and are only consistent with Faith in an earthly infallible Guide. All that the Advocates for religious Liberty have wished for, was a fair Hearing; they appealed to the Scriptures, and to the Reason of Men, and have so far succeeded in the Opinion of the unprejudiced and disinterested, as would have gained them a decisive Victory had they been their Judges*. It will be asked here, most probably, how

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then

* Much has been said in Favor of *Palliatives* and a *partial Reformation*; and very lately a worthy and respectable Gentleman well inclined

then comes it to pass, that nothing has been done in favor of these *Conquerors* by the Legislature, and one of the Universities, and *so little* by the other? A very little Acquaintance with the World, and the present State of Things, will suffice to account for the Motions and Resolutions of these great Bodies. We are generally more

clined to some *Amendments* in our Articles or Form of Subscription, and a Revival of the Liturgy, has stood forth, and invited others like-minded, to associate and to apply to the Bishops for these Purposes. However wide this Gentleman's Design is from that of the Petitioners, I make no Question, but that he engages in it for Reasons which appear just and conclusive to his own Mind. But he differs from the Petitioners both in the *End* and in the *Means*. The Petitioners considered the Powers which imposed the Laws which require Subscription, as the only Authority which could repeal them; and as what they asked was a Matter of Right, they conceived it not only to be impolitic to consult the Adversaries of the Truth, but as highly derogatory from the Dignity of Parliament to solicit the Concurrence of the Bishops in the first Instance; and unbecoming the Spirit and Resolution of determined Protestants, to fear either their unmerited Displeasure or Resentment. As Members of the Legislature they would necessarily have been heard in their Places, had not a very early Exertion of their Interest prevented the intended Bill (grounded on the Prayer of the Petition) reaching the Bar of their House. With Respect to the *End*, it should be observed, that on Mr. Wollaston's Plan, the true and distinguishing Principles of Protestantism are given up; for the Arguments which will justify the requiring Subscription to one Article of human Explication, however true, will equally justify the requiring Subscription to one hundred Articles, however false. And to desire to establish a Creed or Confession for others (however true or excellent such Creed or Confession may be in itself) is surely to desire more, than to confine the Terms of Admission to *Offices and honorable Distinctions* to the simple Conditions which our Saviour required. Such a partial Reformation would be attended with every Evil which arises from the present established Forms; it would equally exclude free Enquiry, and thereby countenance Error instead of Truth, and raise unfavourable Suspicions against Christianity itself; it would continue to encourage Hypocrisy and Prevarication, and be full as heavy a Burden to Numbers of great and good Men.

But with Regard to the Means made use of by Mr. Wollaston, and his respectable Coadjutors, it should seem no more than reasonable, that after they had signified in a printed Paper, addressed to the Clergy in general, (which see in the Gentleman's Magazine for Dec.

more obliged to the Necessity of the Case, than to a willing Mind; and all Good may more properly be said to be extorted from them, than given by them. So that Reason and Argument are oftener used to make out an Apology, than as a Spur to the Undertaking, and a Justification of the Act.

The Opposition to this Attempt originated from that Quarter whence the Petitioners expected it would come, —the Bench of Bishops; —and that Opposition is now, to their everlasting Disgrace, by them continued*. They affected not to know where the Cry of Reformation would stop; their Agents represented the Danger of Innovations; and that their Arguments might take with the Vulgar, they dared to represent the Petitioners as Enemies to an established Form of public Worship and to Episcopacy. The Petitioners neither expressed, nor

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conceived

1772, Vol. 42. Page 547.) the Result of an Ambassage to his Grace of Canterbury, and that *all further Proceedings were deferred till the Bishops Pleasures should be known*; that the same Clergy, should, in the same public Manner, be acquainted with all their subsequent Proceedings. Hitherto, the Public have not been informed what were the *Bishops Pleasures* herein, nor of any Measures taken by the said Supplicators in Consequence of their Lordships having made known the same. Neither have any Reasons been given why they have not proceeded any further in their Suit, though they have been repeatedly called upon, in one of the public Prints, to give some Satisfaction to so just and reasonable an Inquiry. See the London Chronicle of January 5, 1773, for a Letter to Mr. Wollaston, from *Three private Clergymen*. The same Paper of February 6th, for another signed L. L. B. as also a Card addressed to that worthy Gentleman, from *A real and inquisitive Christian*, in the same Chronicle of March 13th, and a fourth Time in the same Paper of May 15, 1773, by some one, whose Suspicions being afloat, however needlessly, signed himself *No Trimmer*.—For the Controversy respecting Mr. Wollaston's Plan, see the End of this Pamphlet.

* A Writer under the assumed Name of *Hurlothrumbo* in the London Chronicle of May 25, 1773, humorously recommended the Petitioners to change their Play, by asking that Matters might continue as they were, when he supposed the Bishops would, for the Sake of putting a Negative on their Request, readily set themselves about doing *something*.

conceived any such Designs; yet we have heard of one Gentleman, who, in a public Assembly, from the Modesty of the Petition, directly inferred the Impudence of the Petitioners, as was very acutely observed by another, or in other words, who pronounced upon their Intentions, not from what they did say, but professedly from what they did *not* say.

The Petition of the Clergy of the Church of England, and others who are obliged to subscribe the three Articles in the thirty-sixth Canon, previous to the Exercise of their respective Functions, was signed by about 250 Persons. It was offered to the House of Commons on Thursday the 6th of February, 1772, by Sir William Meredith, and seconded by Mr. Thomas Pitt. The Premier had designed to have thrown a Slight on the Merits of this PETITION OF RIGHT in burying it in Oblivion, by a customary Motion for that Purpose, to adjourn the Hearing till that Day six Months; and to have preserved the Appearance of Justice and Impartiality, by paying a Compliment to the Persons of the Petitioners, in giving them Credit for their Sincerity. However strange, it is strictly true, that the Friends of Reformation owe the Debate of that ever memorable Day, to the ill-governed Zeal of one Member who opposed its being read at the Table. A measure as arbitrary as impolitic. The Advocates of religious Liberty, seeing this Act of Violence, with all its accumulated dreadful Consequences, opposed it with that Weight of Argument, that Solidity of Judgment, with all the Advantage of pointed Diction,

“ Warm from the Heart, and to the Heart address’d,”

that has deservedly given Immortality to the Patrons of Protestantism. Such full Justice was done to the Cause of the Protestant Claimants, that even the avowed Reason of the Minister did not militate against the *Merits*, or the *Justice* and *Righteousness* of the Petition. He
professed

professed his Dissent to be grounded upon his Desire to preserve the public Peace, by destroying a religious *War* in its Bud; though it is to the highest Degree improbable, that a Number of Men, oppressed in their Consciences, and pleading the Cause of Christ, should sit still under the galling yoke of Spiritual Tyranny, with the aggravating Circumstance of being refused Admittance into a British House of Commons. After upwards of nine Hours Debate, the Petition was rejected on a Division by 219 against 73.—It is only a small Tribute to the eminent and distinguished Services of so respectable a Minority, to preserve their Names, but it is a Debt most justly due to them. And in discharging of which, I am made happy in the Consideration of recording, in this little Work, some of the most excellent and amiable Characters, which were the Ornament of our Commons House of Parliament, and whose Names will be remembered in Ages yet to come, as the free, voluntary, and zealous Supporters of the true Interest of Christianity, and the genuine and only consistent Principles of Protestantism.*

During

* A LIST of the

Speakers FOR the Petition.	Speakers AGAINST the Petition.
* Sir William Meredith	* Sir Roger Newdigate
* Mr. Thomas Pitt	* Mr. Fitzmaurice
* Lord George Germaine	* Lord Folkestone
* Mr. Thomas Townshend, jun.	Mr. Byrne
* Lord John Cavendish	* Lord North
Sir George Saville	* Mr. Edmund Burke
Mr. Sawbridge	Mr. Charles Fox
Mr. Dunning	Mr. Dyson
Mr. Wedderburne	* Mr. Jenkinson
Mr. Dempster	* Mr. Stanley
Mr Richard Sutton	Lord Bellasysse
Sir Harry Houghton	Dr. Hay
Mr. Soame Jenyns	Mr. Grey Cooper
Mr Hussey	Mr. Page.

N. B. The Speeches of those Gentlemen before whose Names an *Asterisk* is placed, were printed, though *very imperfectly*, in the St. James's

During this Debate in the House, the Injustice and Oppression of requiring Subscription from Graduates, was acknowledged by great Numbers of those, whose Prejudices continued against relieving the Clergy. And
a Bill

James's Chronicle, and other public Prints, during the Course of the Month of February, 1772.

The following Gentlemen DIVIDED in FAVOR of the Petition,

Allen, Benjamin
Aubrey, John
Aufreze, George
Baker, William
Barge, ~~Min~~ *Macl.*
Barrington, Sir John
Burgoyne, John
Byng, George
Cavendish, Lord George
Cavendish, Lord Frederick
Cavendish, Lord John
Chomley, Nathaniel
Clarke, Godfrey
Clayton, Sir Robert
Clive, George
Colebrooke, Sir George
Coxe, Hippeley
Damer, Hon. John
Damer, John
Damer, Hon. George
Davers, Sir Charles
Dempster, George
Delaval, Sir John
Duncomb, Thomas
Dunning, John
Duntze, John
Edmonstone, Archibald
Farnaby, Sir Charles
Fletcher, Henry
Frankland, Sir Thomas
Frankland, William
Germaine, Lord George
Grove, William
Guise, Sir William
Hay, Thomas
Halfey, Thomas

Hanbury, John
Hart, W. Nevill
Herbert, Henry
Honywood, Philip
Hotham, Beaumont
Houghton, Sir Harry
Hussey, William
Irwin, John
Keppell, Hon. Augustus
Laroche, James
Masham, Hon. Charles
Meredith, Sir William
Molesworth, Sir John
Molyneux, Crisp
Mordaunt, Sir Charles
Oliver, Richard
Palmerston, Lord
Pitt, Thomas
Powlett, George
Rushout, John
Saville, Sir George
Sawbridge, John
Scudamore, John
Seymour, Henry
Standert, Frederick
Thompson, Beilby
Townshend, Thomas, jun.
Trecothick, Barlow
Van Neck, George William
Walsh, William
Weddell, William
Wedderburne, Alexander
Whitmore, Thomas
Wilkinson, Andrew
Winnington, Sir Edward
Wray, Sir Cecil

Saunders S. Cha

a Bill would have been brought into the House that same Session, by the Supporter of the general Principle of Protestantism, had not a Gentleman, Member for Oxford, (who opposed the Release of the Clergy from their Bonds and Impositions) objected that the Universities having a Power, might possibly redress the Grievance themselves; at the same Time promising that he would support Sir William Meredith's Motion in the succeeding Session, if the Relief was not granted during the Recess of Parliament.*

No Inclination to effect this appeared in the University of Oxford; nor till very lately was there the least Step taken to that End, and then, only in the Case of Admission, or Matriculation; when the proposed Substitute was esteemed, by many Persons, more intolerable and justly exceptionable, (if that be possible) than the original Form.—An Extract from a Letter from Oxford, which appeared in several of the public Papers,† will sufficiently serve my Purpose, by giving a Copy of this most curious Substitute.

“ The following Formulary was transmitted by a
 “ Majority of the Oxford Heads to Lord North for his
 “ Approbation, as a Substitute for Subscription to the
 “ Thirty-nine Articles in the Case of Matriculation :

“ Ego profiteor me esse Ecclesiæ Anglicanæ Filium,
 “ neque a Religione Legibus hujusce Regni stabilitâ
 “ dissentire; item polliceor me Cultui & Liturgiæ Ec-
 “ clesiæ Anglicanæ fore conformem, neque Conventi-
 “ culis

* In the London Evening Post of September 30, 1773, a Writer under the Name of *Academicus* has referred to this Paragraph, and called, in very plain and home Terms, upon Mr. Page, one of the Members for the University of Oxford (and who was confessedly the Person spoken of in this Paragraph) to account for his subsequent Conduct in the House on February 23, 1773, when Sir William Meredith moved for Relief at Matriculation. A Conduct diametrically opposite, and totally irreconcilable to his former public Pledge and Engagement.

† Among others see London Chronicle of December 8, 1772.

“culis illicitis quamdiu in hac Academia vixero inter-
 “futurum; item me Tutoribus meis in Rudimentis
 “Ecclesiæ Anglicanæ erudiendum submittam.”

“In English thus :

“I profess I am a Son of the Church of England,
 “and that I do not dissent from the Religion which is
 “established by the Laws of this Realm. Also I en-
 “gage to conform to the Worship and Liturgy of the
 “Church of England, nor will be present at any un-
 “lawful Conventicles while I remain in this University.
 “Also I will submit myself to be instructed by my Tu-
 “tors in the Rudiments of the English Church.”

This *meliorating* Plan, it seems, was rejected by their
 new Chancellor; but it is said to have been rejected by
 him, on the good Principle of its Insufficiency.

Some, however, there were in the University of
 Oxford, who though from Principle sufficiently tena-
 cious of Clerical and Graduate Subscription, were never-
 theless well inclined to withdraw the Exercise of such
 an Imposition, at so early a Period of Life, as Ad-
 mission or Matriculation.

With this View, and at their Instance, and I have
 Reason to believe, at the Recommendation of their
 Chancellor, who had pronounced upon the Unfitness,
 and Inexpediency of the last proposed Substitute, “a
 “Convocation was held on February 4th, 1773, agree-
 “ably to the Notice given by Mr. Vice-Chancellor
 “about a Month before, for the enacting a new De-
 “claration in the Place of Subscription to the Thirty-
 “nine Articles. To make Way for this Institution, it
 “was necessary to repeal Part of Statute first made at
 “the Instance of Lord Leicester, when Chancellor of
 “the University; afterwards renewed, with some Ad-
 “ditions, by Recommendation from King James, and
 “in the Time of Archbishop Laud, received into the
 “complete Body of Statutes, and confirmed by King
 “Charles. The Numbers on a Division were 60 for
 “the

“ the Repeal of the Statute, and 120 against the Re-
 “ peal. Dr. Bentham was the principal Speaker in
 “ behalf of the proposed Repeal, and Doctors Tottie
 “ and Bagot against it.” *

Here we must revert to the Proceedings in Parlia-
 ment for the Removal of the objected Subscription at
 Matriculation, both because in order of Time, the se-
 cond Application to the Legislature, succeeded the last
 mentioned Measures which were taken at Oxford, and
 also because Oxford *only* would have been affected by
 the Interposition of Parliamentary Authority. The
 University of Cambridge, as will hereafter be observed,
 having never begun with her Subscription Discipline,
 so early as the Instant of Admission to Academical
 Membership.

Upon the Consideration of the two Attempts made
 within the Course of a few Months in the University of
 Oxford, in Behalf of, I had almost said, an univer-
 sally acknowledged reasonable and Christian Liberty,
 having failed of Success; and of what was no small ad-
 ditional Temptation, the good Disposition which ap-
 peared in the House to relieve Matriculators (and even
 Graduates) in the Course of the Debates on the Clerical
 Petition, a further Application was made to Parlia-
 ment.

On Tuesday February 23, 1773, Sir William Mere-
 dith, in Consequence of his conditional Pledge to the
 House, moved for the Speaker's quitting the Chair,
 and that the House should take into Consideration the
 Question of “ Subscription to the Thirty-nine Arti-
 “ cles, or any other Test which may be required of
 “ Persons at their Matriculation at either of our Uni-
 “ versities.”

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* See an Extract from a Letter from Oxford in the London Chro-
 nicle of February 9, 1773, and a Paragraph in the same Paper of
 the following Post. Another Account in the London Evening Post
 of March 2, 1773, says 64 divided for the Repeal, and 111 against it.

The Motion was first opposed by the same honorable Gentleman, who first arose from his Seat and spoke against the receiving of the Clergy's Petition. The Debate was interesting; and the Speakers on both Sides were neither few in Number, nor inconsiderable in their Consequence.*

The Election of Lord North to the Chancellorship of Oxford, since the Question had been last before the House, may readily, and possibly reasonably, account for his increased Firmness on the Side of the Retainers of the controverted Subscription. On the former Occasion he might consider himself as an Individual; on the latter, as the Mouth of that learned Body, who had so lately added to the Number of his blushing Honors.

Mr. Page's Revolt from a *positive* Promise and Declaration, can only be accounted for, by supposing him to bear in his Mind the near Approach of a General Election, and his acting on the acknowledged justifiable Principles of Self-preservation and Defence.

On the Division, the same inequality in *Numbers* appeared, as has of late been observed upon the Decision of all the great *political* Questions; a Consideration the more seriously to be lamented, because an Evil, at this Day, considering all Circumstances, almost without a Remedy. The *real* Sentiments of Mankind are generally

* The Debates on this Question may be seen in the London Chronicle of February 25 and 27, and March 2, 1773. These should, in common Justice to the Speakers, as well in this Case, as on the former Occasion, be read with many Allowances for the Inaccuracies of the Retailers. The Speakers for the Motion were Sir William Meredith, Mr. Dowdeswell, Mr. Grey, Mr. Charles Fox, A Member not named, Mr. Frederick Montague, Mr. Thomas Townshend, jun, and Sir Richard Sutton. Against the Motion, Sir Roger Newdigate, Mr. Welbore Ellis, Mr. Cornwall, Mr. Charles Jenkinson, Sir William Dolben, Mr. Page, and Lord North. Mr. Fuller, though he spoke in the Debate, only declared his Neutrality, and nothing to the contrary can be collected from what he is chronicled to have said.

nerally more equally divided, but their *convenient* Opinions take one common and much beaten Track. There were against the Motion 159, and for it, no more than 67.

Notwithstanding these Discouragements, this Business was not suffered to rest here, though all future Efforts have hitherto been no more successful. The University had rejected all Proposals for the Repeal of their Statute which enjoined the Subscription, in the two several Instances before-mentioned, however little such Proposals were calculated to give effectual Relief, while the Idea of any Substitute remained. The House of Commons also by a Majority of more than two to one, had refused to interpose with its compulsive Powers.

Within no greater Distance of Time, than the following Week, to wit, on Wednesday, March 3, 1773, a Convocation was held, when it was proposed to subjoin an Explanation to the Statute *de Tempore & Conditionibus Matriculationis*. Tit. 2. §. 3. by the qualifying Addition of *quantum ipsi sciunt*.* This Proposal shared the common Fate of all the previous ones; some Persons took Exception to the *Legality* of the Proceedings, and the Vice-Chancellor judged it advisable to dissolve the Convocation without putting the Question;† though it required not the Divination of a Prophet to pro-

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nounce

* See the London Evening Post of March 2, 1773. The following is the proposed Explanation at large. “ Ad eximendum omnem
“ Scrupulum circa Sensum hujus Statuti notandum hic voluit academia nihil aliud intendi per Subscriptionem supradictam, quam ut
“ ii, qui in Matriculam Universitatis redigendi accedunt hanc Subscriptionem testantur, se esse de Ecclesiâ Anglicanâ, et nullam Doctrinam tenere, *quantum ipsi sciunt*, contrariam Doctrinis in eâdem
“ receptis, necnon se fore conformes, quamdiu in Academiâ vixerint cultui, & Liturgiæ istius Ecclesiæ, prout ea nunc Legibus est stabilita. Ne vero hoc Statutum aut minus innotescat, aut perperam
“ intelligatur, omnes Scholares Matriculandi hanc Explicationem
“ coram Vice-Cancellario legere, vel lectam audire tenentur.”

Tho. Fothergill, Vice-Canc.

† See London Evening Post of March 6, 1773.

nounce upon the Event, had the Proposal been put to the Vote.

A fourth new Form of Subscription was proposed in Convocation on the 19th of the same Month of March, and though it provoked a long Debate, was thrown out by a great Majority. Dr. Randolph and Son, Mr. Randolph of Magdalen, and Mr. Chandler, the senior Proctor, were found among it's friends, and were Speakers for the Question.*

It is much to be lamented that Truth requires this degrading History of so celebrated an University, and of a British House of Commons. The former is a living Body, therefore better Things may be hoped for, on some future Day; and from an Excess of Charity let us bid Peace to the Manes of the thirteenth Parliament of Great-Britain.

We are now to turn our Attention to a Sister Seminary, and draw the Outlines of the Conduct and Operations of the University of Cambridge. Little as an honest Mind may think this learned Corporation may have done in the Way of Relief, it is to be noted that Casuists say she hath done a great Deal. In the Case of Matriculation, indeed, she never imposed any Subscription, but previous to the conferring any Degree, she requires an unlimited Compliance with the same Conditions as the University of Oxford; notwithstanding the University of Dublin (whose Statutes in most Cases resemble those of Cambridge, and whose Degrees are allowed by both of our Universities) require no Subscription whatever; the Oaths of Allegiance and Supremacy, are *thought*, and I may add, are *found* sufficient to answer every good Purpose. Similar to this, as I am very credibly informed, is the Custom at Lambeth, where no Subscription is required, either for the Degree of Doctor in Divinity, or for a Dispensation. The
Exemption

* See the London Evening Post of March 23, 1773.

Exemption of the Bishops from such an Imposition, is even more to my Point; for it should seem, they should give a Security proportioned to their Trust. Experience will not therefore prove the Utility, much more the Necessity of Subscriptions, which in so many Instances have been so long dispensed with. If the Reason of exacting them holds good in any one Case, it should hold equally good in all; but it is most certain, that if in some Cases our Superiors require not too much, in others they require too little.

Several Months before the Application of the Clergy to Parliament, (viz. on the 11th of June, 1771) the truly learned, and truly worthy Mr. Tyrwhitt offered the following Grace at Cambridge, for the Removal of Subscriptions; it was however rejected by the Caput, and thereby prevented coming before the University.

“ Placeat vobis, ut illi, qui Munia Scholastica in
 “ Regiis Statutis contenta expleverint, in posterum sibi
 “ concessam habeant Gratiam pro Gradu in aliqua Fa-
 “ cultate suscipiendo, etsi tribus Articulis in Canone
 “ tricesimo sexto comprehensis non subscripserint.”

The Purport of which is as follows, “ May it please
 “ you, that those Students, who have duly performed
 “ the Exercises required by the royal Statutes (i. e. the
 “ Statutes of Elizabeth) may for the future have their
 “ Graces passed for Admission to a Degree in any Fa-
 “ culty whatsoever, although they should not have
 “ subscribed the three Articles contained in the 36
 “ Canon.”

On the 6th of December following, Mr. Tyrwhitt offered a Grace for excusing *Bachelors of Arts* from subscribing the three Articles in the thirty-sixth Canon, with a View more immediately to the Relief of those Gentlemen, who would be Candidates for their first Degree, the Beginning of the succeeding January Term. This Proposal was also rejected by the Caput, on the Pretext of the University's not having a Power to grant it.

it. A Power acknowledged and uncontroverted by all but themselves.—As a Proof that the young Gentlemen affected by this Refusal of a public Vote, were not indifferent, or inattentive to their own particular Case; a numerous Body of them presented a Petition on the 31st of the same Month to Dr. Brown, the then Vice-Chancellor, but even this step proved ineffectual.*

The

* I know of no Way to give all reasonable Satisfaction on this Head, other than to produce such Evidences as Facts will justify.

The animated, but respectful Language of this Petition will plead more effectually the *Cause* of the young Petitioners, and demonstrate their personal Concern in it, than any Description or Argument which might otherwise be brought in Support of both. I shall therefore transcribe it without either Apology or Comment.

To the Caput, Regents, and Non-Regents of the University of Cambridge, the humble Petition of certain Undergraduates in the said University,

Sheweth,

“ That your Petitioners apprehend themselves, in Consequence of
 “ Engagements entered into with the University at the Time of their
 “ Admission or Matriculation, to be under an Obligation of devoting
 “ their Attention to that Course of Studies which is recommended to
 “ them by their Superiors; that with this View they have employed
 “ themselves in the Pursuit of natural and metaphysical Knowledge;
 “ have laboured to improve themselves in moral Philosophy, and to
 “ acquaint themselves with the Sentiments and Language of those
 “ Authors, who in their Time were esteemed the greatest Ornaments
 “ of Greece and Rome; that in Consequence of this Multiplicity of
 “ Academical Engagements, they have had neither the Leisure, nor
 “ the Opportunity of enquiring into the abstruser Points of Theology;
 “ that they nevertheless find themselves under a Necessity of declaring
 “ their unfeigned Assent to a Set of theological Propositions, usually
 “ called the Thirty-nine Articles of Religion, apparently of high
 “ Argument and great Importance; or of subjecting themselves to a
 “ Repulse in their Petition for a Degree, which they have endeavoured to qualify themselves for with much Trouble, and at no little Expence. Your Petitioners therefore entreat, if such Indulgence can be granted to them without Infringement of the University Statutes, that they may be released from the Necessity of testifying their Assent to the aforesaid Propositions; or that such timely Assistance may be afforded in their respective Colleges, as will enable your Petitioners to satisfy their Consciences in subscribing them.

“ And your Petitioners shall ever pray.”

The Reverend Heads of the University did not dare to venture the proposed Grace to the Vote of the Senate, for very obvious and *prudential* Reasons till after the Clergy's Petition was brought into the House of Commons; when, in Consequence of the general Voice in Favor of Relief to Academics, the paternal Care of the Duke of Grafton directed him to recommend to the University to do *something* of themselves. They received the Hint given both from within Doors, and from without, and secured their Retreat behind the Opinions of the House of Commons, and the new Lord Privy Seal. How forcibly their Chancellor's Letter acted upon their Judgment, their subsequent Concessions, *according to their own Account*, will amply prove.—The Caput began to see Reason and Justice in letting the proposed Graces pass their arbitrary Tribunal, and provided that a something was placed in the Room of the old Subscription, would even lend a helping Hand. A Syndicate was appointed to examine into the Nature and Extent of their Power, and that no Formalities might be wanting to give an Air of Seriousness to the Delivery of this Mountain, should it bring forth a Mouse,—the Opinions of Counsel learned in the Law, were taken. And the Result was, what any Man of common Sense and common Honesty might have expected. The Power was declared to be clearly lodged in the Senate, and by some of them recommended to be exercised.

After these Operations of the University, Mr. Tyrwhitt conceiving, possibly, that some Persons might vote against the *whole*, who would be well inclined to relieve in *particular Instances*, divided the Grace which he had offered on the 11th of June, 1771, into ten distinct Graces, one for each Degree, all which he offered at the same Time, and were voted upon the same Day (viz. the 9th of June, 1772) in Succession, beginning with that of Bachelor of Arts.—The following Account of
that

that Day's Business, as I find it in the London Chronicle of June 13, 1772, peculiarly deserves a Place here.

Extract of a Letter from Cambridge, June 9th.

“ This Afternoon Mr. Tyrwhitt's Graces for the Removal of Subscriptions for Degrees were voted for, and to the great Scandal of this Place, were every one of them rejected. The Numbers for and against each of the Graces were as follow :

For Removal of Subscription from

	Non-placets.			Placets.		
A. B.	—	—	—	40	—	33
A. M.	—	—	—	56	—	17
Muf. B.	—	—	—	42	—	28
Muf. D.	—	—	—	42	—	28
Med. B.	—	—	—	46	—	23
Med. D.	—	—	—	53	—	17
LL. B.	—	—	—	48	—	21
LL. D.	—	—	—	53	—	14
B. D.	—	—	—	55	—	14
D. D.	—	—	—	55	—	13

“ They were all thrown out in the Non-regent House.
 “ Had any one of them got into the other House (to
 “ the Credit of the young Men) it would have passed
 “ by a great Majority. Some of our Friends, after
 “ three or four of the Graces being voted for, left the
 “ House, which is the Reason of our Numbers decreasing.
 “ The Bishop of Carlisle stayed and voted for six
 “ or seven of the Graces, and then went away; but was
 “ with us in all. The Bishop of Peterborough voted
 “ for removing the Subscriptions from all Degrees, not
 “ Members of the Senate. We have now nothing to
 “ trust

“ trust to, but the Candor and Wisdom of Parliament,
 “ who it is to be hoped will do the Business *effectually*,
 “ or not at all.”

Here again was a Failure of Success, but an Opportunity was given of taking the Sense of the senior Part of the University, and was the Forerunner of a pitiful Substitute in the Place of the old Form in the Case of *Bachelors of Arts*. This Substitute, which passed the Senate on the 23d of June, 1772, runs thus:

“ I do declare that I am, *bonâ fide*, a Member of the
 “ Church of England, as by Law established.”*

Nor can this be considered, by a consistent Protestant, as a satisfactory Relief, since it is liable to be construed, and was certainly intended, by Dr. Powell and his Associates, to imply more than a mere Conformity to the

C

Liturgy;

* This Substitute, under the strong Persuasion that more than a bare Declaration of Conformity was engaged for in the Words *bonâ fide*, was yet a stumbling Block of Offence to one worthy and ingenious young Gentleman, Mr. Thomas Blackburne, Student of St. Peter's College; who after having gone through all the preliminary Exercises and Examinations with great Credit to himself, and to his College, was refused his *Supplicat*, or Petition for his Degree of Bachelor of Arts, because he could not satisfy himself in a Subscription to this Substitute. To the worthy Master and Tutor of his College he hinted his Objections, and delivered to them a Declaration, which however satisfactory to the venerable and learned Society, under whom he had made his latter Acquirements in Literature, was not deemed sufficient by a certain Junto, to entitle him to his Degree. Nor was his inflexible Integrity thought deserving of any Accommodation. The Declaration offered, was in these Words, “ I *Thomas Blackburne* do
 “ hereby declare my full Persuasion of the Truth of the Christian
 “ Religion as exhibited in the Scriptures: That I have hitherto com-
 “ municated with the established Church, and have no present In-
 “ tention of communicating with any other.”—I could wish to refer the curious and inquisitive Reader to the further Information he may gather from an admirable Paper in the Whitehall Evening Post of August 12, 1773, entituled, *Every Man his own Priest*, No. XII. as also to a former Paper which appeared in the same public Print of April 22, 1773, under the Signature of *Whiston*. To these may be added the Gentleman's Magazine for March and May 1773, (Vol. XLIII. P. 132 and 219.)

Liturgy;—otherwise, they might have taken the Parliamentary Form subscribed by every Person upon Admittance to a Fellowship, viz. “ I do declare that I will conform to the Liturgy of the Church of England, as it is now by Law established;” or some such Words. And to add Malignity to a jesuitical Subterfuge, the Expression *bonâ fide*, carries with it a pointed Exclusion of the Dissenters.

This impious and impolitic Substitute, should seem therefore more loudly to call for the Interposition of Parliament, as it evinces that the Casuists of a Protestant University, instead of teaching the Truth as it is in Jesus, will continue to teach for Doctrines, the Commandments of Men; and in the Place of that Simplicity and godly Sincerity which are inculcated in, and which even characterize the Gospel of Christ, instruct those committed to their Care, to trifle with their Consciences in a Matter of the highest Importance, and to distinguish between an *ex animo* Subscription, and a *bonâ fide* Declaration of Assent.

After all the successive Applications to the several Powers competent to the granting of Relief in the several Cases in Question, that is to say, the Petition of certain of the Clergy and others of the several Professions of Civil Law and Physic to the Legislature in 1772;—the Motion made in the same House of Parliament in the Year 1773, in Behalf of *Matriculators*, and this both preceded and followed by Efforts in the Convocation of Oxford; and also the repeated Attempts to relieve *Graduates* in the University of Cambridge, we must now state what passed in Parliament in the Month of May, 1774, upon a Motion for the Relief of *all* Parties concerned, upon the simple and universal Principle of Protestantism.*

Sir

* Some very satisfactory and conclusive Reasons were given in Support of the Expediency of this Application to Parliament, by a masterly Writer in the London Chronicle of January 20, 1774.

Sir William Meredith (on Thursday May 5, 1774) opened the Debate, as he had done in the Year 1772 and 1773, in that House; he was seconded and ably supported by a former Friend, Sir George Saville. The Adversaries followed the Standard of their old and never failing General, Sir Roger Newdigate, who, besides a little Pleasantry on Sir William Meredith's then late Acceptance of an Appointment under Government, rested much of his Objection, so far at least as respected the supposed *Impracticability* of the Measure, on the Obligation laid upon the King by his Coronation Oath. In this Opposition, futile as were it's Grounds, he was joined by the Minister Lord North, and Lord Carmarthen, but effectually answered, as far as sound Arguments and just Reasoning would go, by Sir George Saville, who had on his Part Lord George Cavendish and Sir Richard Sutton. Mr. Edmund Burke, in general, adhered to the Principles of his former Speech in 1772,—though he principally employed the forcible Powers of his Oratory in making a little Sport with the new Comptroller of the Household, whom he doubtless considered as lawful Game,†

The Mover of the Question did not divide the House. And though it is most likely that he would have received little Countenance from his new Allies on a Division, it is very observable, in this, as in other similar Cases, and with other Men, how far Connections with a Court, will abate the Zeal of a Patron of any Measure not adopted or approved by the Administration of the Day, or will *secretly* reduce below Par the nominal Services proposed.

Here then come we to that period where, for the present, all Proceedings stop. We will not enter into Arguments, which would carry us beyond the Design

† See the London and St. James's Chronicles of May 7, 1774, for Summary of the Debate.

of this introductory Preface to a *Short View* of an important Controversy. Let it suffice to remark, that Christianity simple and unadulterated, as exhibited in the Scriptures, remains even at this Day, and in this Country, not only not established, but—not tolerated by legal Authority. And this surely is the greater Opprobrium in a Protestant Government, because with the very Idea of PROTESTANTISM, is inseparably connected not only Freedom of Access, but Freedom of Interpretation of the Scriptures, the abounding of every Man in his own Sense; always remembering that that Sense is subservient to the Principles and Practices of GOOD SUBJECTS.

The Petitioners and all other Protestant Remonstrants and Supporters, while they lament over the Fate of their earnest Labors, their just, decent, and spirited Conduct, are now left to console and comfort themselves in having done their Part in this their Day; and have only patiently to wait the good Pleasure of God, who from little Beginnings oftentimes bringeth mighty Things to pass, and who, in his good Time, will remove all stumbling Blocks of Offence in the Way of the right Knowledge and free Profession of his Mind and Will.

The Day will come, and hasteneth forward, when the unjust Reproaches of false Tongues, and the bitter Invectives of cruel Enemies shall be done away; when the Services of the Petitioners shall with Gratitude and Thankfulness be acknowledged here, as it is hoped their Christian Endeavors will be rewarded hereafter.

April 17, 1775.

J. D.

A SHORT

A
S H O R T V I E W

O F T H E

Controversy occasioned by the Publication of the CONFSSIONAL.

THE CONFSSIONAL ; or a full and free Inquiry into the Right, Utility, Edification and Success of establishing Systematical Confessions of Faith and Doctrine in Protestant Churches. *1766. May. Bladon, 5s.*

Dr. Rutherford's VINDICATION of the Right of Protestant Churches to require the Clergy to subscribe to an established Confession of Faith and Doctrine, in a CHARGE to the Clergy of the Archdeaconry of Essex.—*Cambridge, Thurlbourn and Wood-September. yer, 6d.*

Dr. Dawson's EXAMINATION of Dr. Rutherford's Argument respecting the Right of Protestant Churches, &c.—wherein is considered the Tendency and force of the Argument. *Johnson and Davenport, 1s. November.*

Dr. Rutherford's SECOND VINDICATION, &c. *1767. March, in a Letter to the Examiner of the first.—Cambridge, Thurlbourn and Woodyer, 6d.*

Dr. Dawson's LETTER to the Reverend Dr. Rutherford, occasioned by his *second Vindication.*—*Johnson and Davenport, 1s. May.*

The

June,

The CONFESSIOAL, &c. the second Edition enlarged: with Corrections and an additional Preface, in Answer to Dr. Rutherford's Charge. Bladon, 5s. 6d.

December.

Dr. Rutherford's DEFENCE of a Charge concerning Subscriptions, in a Letter to the Author of the Confessional, Cambridge, Woodyer, 2s.

1768. April.

ANIMADVERSIONS upon the Conduct of the Reverend Dr. Rutherford, in the Controversy which has followed the Publication of the Confessional. With a Word to the Author of an "*Essay on Establishments in Religion, &c.*"—By Anonymous, Bladon, 6d.

1768. January.

DOUBTS concerning the Authenticity of the last publication of the *Confessional*, and the current Editions of certain Books cited in it: Addressed to the Author of that learned Work. Rivington, 6d.

1768. March.

OCCASIONAL REMARKS upon some late Structures on the *Confessional*: particularly in a pamphlet, intitled, "*Doubts concerning the Authenticity of the last publication of the Confessional, &c.*"—Bladon, 1s.

August.

A DEFENCE OF THE DOUBTS, &c. in Answer to *Occasional Remarks, &c.* Rivington, 6d.

1767. August.

An ESSAY on Establishments in Religion, with Remarks on the *Confessional*. Sandby, 2s.

October.

Dr. Dawson's EXAMINATION of an *Essay on Establishments in Religion*. With Remarks upon it, considered as a Defence of the Church of England, and as an Answer to the *Confessional*. Johnson, 2s. 6d.

OBSERVATIONS on National Establishments in Religion in general, and on the Establishment of Christianity in particular. Together with some occasional Remarks on the Conduct and Behaviour of the Teachers of it. In a Letter to the Author of *An Essay on Establishments in Religion*. Bladon, 1s. 6d.

1769. February.

ANIMADVERSIONS on an *Essay on Religious Establishments* and on *Three Letters to the Author of the Confessional*.—Becket and De Hondt, 1s.

Dr.

Dr. Ibbetson's PLEA for the Subscription of the 1767.
Clergy to the thirty-nine Articles of Religion.
White, 1s.

CIVIL ESTABLISHMENTS IN RELIGION, a November.
Ground of Infidelity; or The two Extremes shewn
to be united: From an *Essay on Establishments in
Religion*; Thoughts on Miracles in general, &c.
and from some Defences of Subscriptions written
against the *Confessional*; particularly, The Plea of
Dr. Ibbetson, a Deacon of St. Albans.—By *Phila-
lethes Londinienfis*. *Johnson*, 2s.

N. B. See *Occasional Remarks*, part. 1. and the
postscript to the second Edition of the *Con-
fessional*.

Dr. Pye's FIVE LETTERS on several Subjects,
&c. *Bathurst*, 1s. 6d.

N. B. There is little among these Letters, ex-
cept the first (and the Preface) which affects
the *Confessional*.

Dr. Ridley's THREE LETTERS to the Author 1768. January,
of the *Confessional*. *Whiston*, 6s. 6d. March and A-
pril.

OCCASIONAL REMARKS upon some late Stric- 1769: July.
tures on the *Confessional*. Part 2. containing chiefly
Remarks on the first of *Three Letters to the Author of
that Work*, and an Examination of *Dr. Maclaine's
Defence of Archbishop Wake in the Third Appendix
of A Supplement to the Quarto Edition of Dr. Mo-
sheim's Ecclesiastical History*. Addressed to a respec-
table Layman.—*Bladon*, 2s 6d.

Dr. Dawson's ADDRESS to the Writer of a Second 1768. April
Letter to the Author of the Confessional: containing A
VINDICATION of the original principles of the Re-
formers as laid down in the *Confessional*: and a
CONFUTATION of the Principles on which the
Letter-writer has founded his Argument for Sub-
scription to established Articles of Religion. *John-
son*, 1s. 6d.

REMARKS upon the first of *Three Letters against* May.
the Confessional. By a Country Clergyman.—*Dilly*,
1s. 6d.

REMARKS upon the second and third of *Three* 1768. Sept.
Letters

Letters against the Confessional.—By a Country Clergyman. Dilly, 1s. 6d.

N. B. See the before mentioned Animadversions on an *Essay on Establishments in Religion*, and on THREE LETTERS to the Author of the Confessional. And also a Letter from a Protestant Dissenting Minister to the Clergy. p. 1—15. where there is some Notice taken of this Letter-writer.

1768. May.

LETTERS concerning Confessions of Faith, and Subscriptions to Articles of Religion in Protestant Churches; occasioned by perusal of the *Confessional White*, 2s. 6d.

N. B. In August 1770. a second Edition with a Postscript.

1768. October
and December.
and 1769. July.

Dr. Dawson's ANSWER to *Letters concerning established Confessions of Faith*; being a VINDICATION of the Confessional, on the main points relative to the Case of Subscription. In three parts. *Newbery*, 3s. 6d.

1768. July.

A DIALOGUE between *Isaac Walton* and *Homologistes*: in which the Character of Bishop *Sander-son* is defended against the Author of the *Confessional*. *Fletcher and Co.* 1s.

N. B. See *Occasional Remarks*, part 2. p. 17.

AN ANTIQUARIAN DOCTOR'S SERMON on an antiquated Subject; lately found among the Sweepings of his Study. Published as a small Appendix to the *Confessional*. *Johnson*, 6d.

October.

Mr. Roe's serious important LETTER to the Right Reverend learned Bishops and Clergy of the Church of England; with dutiful Submission offered to their serious Consideration: humbly requesting, devoutly imploring, their unanimous Endeavors to procure a Revival of our Liturgy. *Crowder*, 1s.

Mr. Roe's, Another pertinent and curious LETTER, humbly offered to the Public in Favor of a Revival, and the Amendment of our Liturgy. *Crowder*, 1s.

1768. Decem-
ber,

A SHORT AND SEASONABLE APPLICATION to the Public, in behalf of a respectable Address to the

the Parliament, to procure a legal Redress of notorious, religious Grievances. By Tyro-Theologus, A. M.—*Johnson and Payne*, 6d.

AN ADDRESS to the rational Advocates for the Church of England, and all who read the Holy Scriptures in their original Languages. By Tyro-Phileleutherus. *Doddsley*, 1s. 6d.

A SHORT AND SAFE EXPEDIENT for terminating the present Debates about Subscriptions, occasioned by a celebrated Performance, intitled, the *Confessional*, with a Letter upon a collateral Subject, and a large Appendix of Authorities ancient and modern; calculated to promote Peace and Charity, in the Room of Speculation and Controversy.—By a Friend to religious and civil Liberty.—Published by Dr. B. Dawson. *Dilly*, 4s.

N. B. See Postscript to Occasional Remarks, part 2.

Dr. Balguy's SERMON preached at Lambeth Chapel on the Consecration of the Right Reverend Jonathan Shipley, D. D. Lord Bishop of Llandaff. February 12, 1769.—published by order of the Archbishop. *Davis and Reymers*, 1s.

Dr. Priestley's CONSIDERATIONS on Church-authority; occasioned by *Dr. Balguy's Sermon on that Subject*. *Johnson and Payne*, 1s. 6d.

N. B. The principal part of these *Considerations* are inserted in the second Edition of Dr. Priestley's *Essay on the first principle of Government*. 8vo. *Johnson*, 4s.

Mr. Jones's REMARKS on the Principles and Spirit of a Work, entitled, the *Confessional*. *Robinson and Roberts*, 2s. 6d. *

N. B. See a Card at the End of the third Edition of the *Confessional*.

THE CONFESSORIAL, &c.—the *third Edition*, enlarged: With the PREFACES to the first and second EDITIONS; an ADVERTISEMENT and many ADDITIONS occasioned by several publications since the second, and an INDEX. *Bladon*, 6s. 6d.

Dr. Priestley's REMARKS on the fourth Volume

* This Writer was further noticed in the London Chronicle of May 17, 1770, by a *City Protestant-Dissenting-Minister*.

of Dr. Blackstone's *Commentaries* relating to the Dissenters. *Johnson*, 1s.

October.

Dr. Blackstone's REPLY to Dr. Priestley's *Remarks*. *Bathurst*, 6d.

N. B. Dr. Priestley's *Answer* to Dr. Blackstone's *Reply*, appeared in the *St. James's Chronicle* of October 10. *London Chronicle* of October 12, 1769. †

1770. March.

Dr. Furneux's LETTERS to Mr. Justice Blackstone concerning his Exposition of the Act of Toleration, and some Positions relative to religious Liberty, in his celebrated *Commentaries on the Laws of England*. *Cadell*, 2s. 6d.

N. B. The second Edition was published in February 1771, with many very considerable and very valuable Additions.

1771. February.

An OBJECTION drawn from the Act of Union against a Review of the Liturgy and other ecclesiastic Forms, considered; in several Letters to a Divine of the Church of England. The whole submitted to the Impartial after Thoughts of William Blackstone, Esq. Author of the *Commentaries on the Laws of England*. *Dilly*, 1s. 6d.

1770. June.

Mr. Forster's SERMON, entitled, *The Establishment of the Church of England defended upon the Principles of religious Liberty*,—preached at the Triennial Visitation of the Right Reverend the Lord Bishop of London, held at Chelmsford May 22, 1770. published by Desire of his Lordship and the Clergy. *Wilkie*, 1s.

1771. February.

Dr. Dawson's FREE AND CANDID DISQUISITION on religious Establishments in general, and the Church of England in particular; occasioned by a *Visitation Sermon preached at Chelmsford, May 22, 1770*. To which is prefixed, An Answer to a Letter from a Clergyman, concerning Subscription to the 39 Articles of the Church of England. *White*, 1s. 6d.

1771. April.

A LETTER written by a Country Clergyman to Archbishop Herring, in the year 1754. *T. Payne*, 1s.

† A Paper on the Subject of Dr. Blackstone's *Reply*, was published in the *London Chronicle* of October 17, 1769, signed *Animadvertor*.

A

S H O R T V I E W

O F T H E

C L E R I C A L - P E T I T I O N

C O N T R O V E R S Y .

PROPOSALS for an Application to Par-^{1771. June.}
liament for Relief in the Matter of Sub-
scription to the Liturgy and 39 Articles of the esta-
blished Church of England. Humbly submitted to
the Consideration of the learned and conscientious
Clergy of the said Church. *White*, 6d.

REMARKS upon certain *Proposals for an Appli-*^{September.}
cation to Parliament for Relief, &c. † *Rivington*, 6d.

A FURTHER DEFENCE of the present Scheme
of petitioning Parliament for Relief in the Matter
of Subscription, occasioned by a pamphlet called,
Remarks upon certain Proposals, &c.—By the Author
of a Letter to James Ibbetson, D. D.—*Wilkie*, 1s.

Mr. Wyvill's THOUGHTS on our Articles with
respect to their supposed Utility to the State. †^{1771. July.}
White, 6d.

N. B. A *third Edition* of this judicious and sen-
sible Pamphlet, greatly *enlarged*, was published
in *May 1773*. *White*, 1s.

The PHILOSOPHER in three Conversations, part
iii. Dedicated to the Bishop of Gloucester. *Becket*
and *De Hondt*, 1s. 6d.

Dr. Ibbetson's PLEA for the Subscription of the^{1771. July.}

† This Pamphlet was very judiciously noticed in the Lon-
don Chronicle, of September 24, 1771, by the Writer of a
Paper signed *Hardware*.

† See these Thoughts noticed, and justly commended in the
London Chronicle of July 6, 1771, by *A Whig*.

Clergy to the 39 Articles of Religion. *Third Edition.*
White, 1s. 6d. *

N. B. From a Letter in the Lond. Chron. of
 August 15th, 1771, signed *An Old Clerk*,—it
 should seem that the difference in the several
 Editions of Dr. Ibbetson's Plea did not ex-
 tend beyond the Title page.

August.

A LETTER to the Reverend James Ibbetson,
 D. D. occasioned by a *third* Edition of his Plea,
 &c. in which the present scheme of petitioning the
 Parliament for Relief in the Matter of Subscription,
 is occasionally defended.—By a Clergyman of the
 Church of England. *Bladon*, 1s. 6d. †

1771. Septem-
 ber.

FREE THOUGHTS on the Subject of a further
 Reformation of the Church of England; In six
 numbers; to which are added, The Remarks of
 the Editor. By the Author of the Short and safe Ex-
 pedient, published by Dr. B. Dawson. *Wilkie*, 2s. 6d.

N. B. *Addenda*, containing, 1. Proposals for
 an Application to Parliament, &c. 2. A
 summary View of the Laws relating to Sub-
 scriptions. 3. The Articles to be subscribed
 by all persons before they are admitted to any
 Degree in the University of Cambridge, with
 the Grace passed 1613, and King James's
 Direction to the Vice-Chancellor and Heads
 of Houses enjoining Subscription to those

* In the London Chronicle of October 31, 1772, An Anec-
 dote retailed, by Dr. Ibbetson, in the Preface to his *Plea*, with
 an Air of much Confidence and Triumph, is shown to lead to
 opposite Conclusions from those maintained by the Doctor, by
 a Writer who figured more than once in that Chronicle, under
 the assumed Name of *John Bull*. The *nominal* Editions of the
 Doctor's *Plea*, were noticed by some Friends of the Purchasers,
 in the St. James's Chronicle of December 14, 1771, in a Card
 addressed to him from *An Admirer of Posture Masters*. It may
 also deserve to be further remembered here, that some Quæries
 were propounded to this *frivolous* Champion in the St. James's
 Chronicle of July 4, 1771, which were satisfactorily replied
 to on the part of the *Pleader* in the same Paper of the 13th of
 the same Month.

† The *Letter-Writer* was addressed in the General Evening
 Post of September 17, 1771, by *Philalethes*, who though he
 reproved with Temper, seems to have come forward without
 an adequate Provocation.

Articles

Shrewsbury

Articles. To which is added, the Resolution of the House of Commons concerning the said Grace.

LETTERS to the Reverend Dr. Benjamin Dawy 1771. Decem-
son, occasioned by a late Publication of his, inti-ber.
tled, "*Free Thoughts on the Subject of a farther Re-
formation of the Church of England, with Remarks.*"
To which is prefixed, An Address to both Houses
of Parliament. By Philalethes.—*Bladon*, 1s.

The REQUISITION of Subscription to the 39 1771. Decem-
Articles and Liturgy of the Church of England, ber.
not inconsistent with Christian Liberty: A SERMON.
To which are prefixed, Reasons against subscribing
a Petition to Parliament for the Abolition of such
Subscription. *Flexney*, 1s.

FREE REMARKS on a Sermon, entitled, *The Re-* 1772. January.
quisition of Subscription, &c.—In a Letter to the Au-
thor. By a Friend to religious Liberty. *Johnson*, 1s.

AN APPENDIX to a Sermon on the Requisition of June.
Subscription, &c.—Addressed to the Author of Free
Remarks on the above Sermon.—*Flexney*, 6d. †

AN APPEAL to the Good Sense of the Inha- 1771. Decem-
bitants of Great Britain concerning their Religious ber.
Rights and Privileges. *Bladon*, 1s. 6d.

A SUMMARY VIEW of the Laws relating to
Subscriptions, &c. With Remarks; Humbly offered
to the Consideration of the British Parliament.
Second Edition, with Additions and an Appendix.
Wilkie, 1s.

Mr. Roe's CONSIDERATIONS offered to the Pub-
lic, and to the Subscribers for Relief against Sub-
scriptions, &c. containing satisfactory Reasons to all
who desire to be acquainted with the Affair of Sub-
scriptions, and Matter sufficient to remove all Ob-
jections against subscribing to the Articles and Li-
turgy of the Church of England. *Kearsly*, 6d.

† A circular Letter was published by the Society associated
at the Feathers Tavern, in the Strand, in September 1771,
printed on a single Sheet. Which though not formally authen-
ticated by Date or Signature, is ingenuously avowed. It is
also printed in the *Supplement* to the Gentleman's Magazine
for 1771. (Vol. 41. p. 599.)

Mr.

Mr. Stevens's TWO SERMONS, on Stedfastness in the Christian Faith, and the Union of Charity with Zeal; preached before the University of Cambridge. *Cambridge, Merrill, 1s.*

A LETTER to his Grace the Archbishop of Canterbury, on the Subject of the intended Petition to Parliament for Relief in the Matter of Subscription, &c. By a Clergyman of the Church of England. *Johnson, 6d.*

1771. Decem.

Mr. Toplady's FREE THOUGHTS on the projected Application to Parliament for the Abolition of Ecclesiastical Subscriptions. *Gurney, 6d.*

Dr. Randolph's REASONABLENESS of requiring Subscription to Articles of Religion from Persons to be admitted to holy Orders, or a Cure of Souls, vindicated in a CHARGE delivered to the Clergy of the Diocese of Oxford, in the Year 1771. *Oxford, Fletchers, 6d.*

1772. May.

A LETTER to the Rev. Dr. Randolph, Archdeacon of Oxford, occasioned by a Charge delivered by him to the Clergy of the Diocese of Oxford, in the Year 1771. By a Member of the Church of England. *§ Almon, 1s.*

1771. Decem.

Dr. Tucker's APOLOGY for the present Church of England as by Law established, occasioned by a Petition said to be preparing by certain Clergymen and others, to be laid before Parliament, for abolishing Subscriptions, In a Letter to one of the Petitioners. *Bladon, 1s. 6d. †*

N. B. A second Edition was published in November 1772, but the *Alterations* made therein are inconsiderable.

§ See four excellent Letters addressed to Dr. Randolph in the London Chronicle of December 26, 1771, and January 4, 18 and April 28, 1772, under the Signature of *Priscilla*.

† See an unanswerable Letter in the London Chronicle of October 22, 1772, signed *Lælius*, and addressed to Dr. Tucker. See also the same Paper of February 1, 1772, for an humorous Application of an Extract from the Dean's Writings on another Subject, signed *Speculator*. I am further tempted to refer to *Academicus* in the London Evening Post of October 17, 1772. There are likewise further Difficulties thrown in the Dean's Way, by a *Superannuated Merchant* in the St. James's Chronicle of November 19, 1772.

THE SCRIPTURE THE ONLY TEST, as well as the 1772. April.
only Rule, of Christian Faith, maintained in a *Letter to the Rev. Dr. Tucker, Dean of Gloucester*. White 1s.

REFLECTIONS on the Fate of a Petition to Par-October,
liament for Relief in the Matter of Subscription, offered to the Honourable House of Commons, February 6, 1772, with Observations on the *Rev. Dean Tucker's Apology for the present Church of England, as by Law established*. By a Member of a Law Society, *Wheble*, 2s. 6d.

N. B. A second Edition, enlarged and dedicated to Sir William Meredith, Bart. was published in Octavo in March 1774. *Wilkie*, 3s. 6d.

A LETTER to Sir William Meredith, upon the Subject of Subscription to the Liturgy and 39 Articles of the Church of England. By an Englishman, *Swan* 1s.

A LETTER to the Rev. Dr. Josiah Tucker, DeanDecember,
of Gloucester: occasioned by his *Apology for the present Church of England, as by Law established*; wherein every material Article is examined; and the Plan of the petitioning Clergy, and others, is fully vindicated, upon the Principles of Christianity, all Protestant Churches, and the Church of England in particular. By a petitioning Clergyman. *Buckland*, 1s.

Dr. Powell's DEFENCE of the Subscription re-January,
quired in the Church of England. A SERMON preached before the University of Cambridge on the Commencement Sunday 1757. * *Cambridge, Merrill*, 6d.

LETTERS

* It should be noted, here, that Dr. Powell's Sermon received a full Answer and Refutation, within a few Months after its first Publication, in two masterly and truly valuable Pamphlets; the one entitled, *Remarks on the Rev. Dr. Powell's Sermon in Defence of Subscriptions, preached before the University of Cambridge on the Commencement Sunday 1757, wherein the Latitude said to be allowed to Subscribers to the Liturgy and Articles of the Church of England is particularly considered; with a Dedication to the younger Students in both our Universities who are designed for the Ministry of the Church*. Printed for A. Millar 1758. The other, *The Hardship and Danger of Subscription, in A Letter to the Rev. Dr. Powell, &c.* printed for Waugh. Dr. Powell's Latitudinarian Scheme has also been animadverted upon by CAMILLUS in the London Chronicle

1772. January. LETTERS to a Member of Parliament, in which the present Design of removing Subscription to Human Articles of Faith is vindicated, in opposition to *Archdeacon Randolph's Charge*, *Mr. Toplady's Free Thoughts*, &c. and *Dean Tucker's Apology*, &c. with a Card to Messrs. *Ibbetson and Powell*. By a Clergyman of the Church of England. *Wilkie*, 2s.

1772. January. QUERIES recommended to the Consideration of the Public, with Regard to the 39 Articles. *Johnson*, 1s.*

A LETTER to the Right Honourable Lord North, concerning the intended Application to Parliament for Relief, &c. By a Layman. *Bladon*, 1s.

A LETTER to the Members of the Honourable House of Commons; respecting the Petition for Relief in the Matter of Subscription. By a Christian Whig. *Bowyer and Nichols*, 1s. †

February.

A SECOND LETTER to the Members of the Honourable House of Commons; relating to the Subscription required of Graduates in the Universities. By a Christian Whig. *Bowyer and Nichols*, 6d.

1772. January.

Mr. Harvelt's REASONABLENESS and Necessity of Subscription to explanatory Articles of Faith demonstrated in two Letters; The one to the *Author of the Confessional*, the other to the late Mr. *Samuel Chandler*, now re-published with a *Preface*. *Newbery*, 2s. 6d. †

AN ADDRESS to the King, as Defender of the Faith; upon the intended Application to Parliament for Relief in the Matter of ecclesiastical Subscrip-

nicle of January 25, 1772, and CANTABRIGIENSIS in the same Paper of April 9, and still more recently in an excellent Letter in the same Paper of November 24, 1772, from a SENIOR SOPH.

* *Philaethes* teemed out some Declamation against the *Queries* in the *St. James's Chronicle* of September 3, 1772, but a Letter directed to that Writer, and which appeared in the same public Paper of September 22, following, without any Signature, restored Matters to their former State.

† See London Chronicle of February 8, 1772, a Letter addressed to this Writer by a real *Hoadleian*.

† Mr. Harvelt's *Reasonableness* was noticed by one who writes himself, *A Reformer* in the London Chronicle of May 12, 1772, and to which the said Mr. H. replied in the same Paper of the 28th of the same Month.

tions.

tions. By a Member of the established Church.
Dilly 6d. †

Mr. Madan's SCRIPTURAL COMMENT upon the 39 Articles of the Church of England. *With an occasional Preface and Appendix.* Rivington 1s. 6d.

REAL SCRIPTURAL PREDESTINATION asserted June. and defended against the false Account of it by the *Rev. Mr. Madan in his Scriptural Comment on the 39 Articles.* With a prefatory Address on Account of his illiberal Attack on Dr. Samuel Clarke's Character,* by a Letter in the Preface to his Comment. By a Friend to the petitioning Clergy. *Wilkie* 1s.

E

ARGUMENTS

† An Abstract of the several Statutes which require Subscription to the Articles of the Church of England, with the XXXIX Articles annexed, were printed on a single Sheet, and presented to the Members of the House of Commons, on their going into the House on February, 6, 1772.

* Mr. Madan retailed in his *Occasional Preface* to his Comment, a most infamous Calumny against Dr. Samuel Clarke, which appeared *anonymously* in the London Evening Post of May 26, 1771, but which was replied to and refuted by Mr. Samuel Clarke of Salisbury in the same Paper of December 7th following.—In the latter End of January, 1772, the pious Mr. Martin Madan republished this Calumny in the abovementioned Preface, reciting it with great Gravity, and *out of Respect* to the Memory of Dr. Clarke, at the same Time taking no Notice of the Positive and Circumstantial Refutation of it by his Son. For this Piece of Priestcraft he was smartly reprehended in the Monthly Review for February (p. 161.) but more satisfactorily in the London Chronicle of April 4, 1772, by some Gentleman under the Signature of OUT AND OUT.—Mr. Madan has, since these several Notices advertised, what he is pleased to call a *second Edition*, in which he drops his *Occasional Preface*, but without any acknowledgement of his offence. Notwithstanding these repeated Refutations of this groundless Calumny, some Writer in the Gentleman's Magazine for June 1773, (Vol. 43, p. 268.) under the ill-adapted Signature of *Verus*, in his Answer to a Paper of Mr. T. Barker's, (p. 177, of the same Volume) takes Occasion again to echo the false and injurious Aspersions, which drew forth a Replication from I. N. in the same Periodical Work for the following Month, (p. 319.) In the Number for the Month of August, in the same Year (p. 371.) Mr. Barker rejoins and gives the additional Testimony of the venerable Bishop Hoadly, who says, in his Life of Dr. Clarke, "One Matter of Fact, "I will add, that from the Time of his publishing this Book " (Scrip. Doct. of the Trinity) to the Day of his Death, he "found no Reason, as far as he was able to judge, to alter
" the

1772. January.

ARGUMENTS used for abolishing Subscription to the 39 Articles of the Church of England by Act of Parliament seriously considered. By Tremellius. *Evans*, 6d.

A FULL REFUTATION of the Reasons advanced in Defence of the Petition, which is intended to be offered to Parliament by some of the Clergy, for the Abolition of Subscription to the Articles and Liturgy. By no Bigot to, nor against the Church of England. *Baldwin*, 6d.

CONSIDERATIONS on the projected Reformation of the Church of England: In a Letter to the Right Hon. Lord North. By a Clergyman. *Robinson*, 1s.

LETTERS on the Subject of Subscription to the Liturgy and 39 Articles of the Church of England: first printed in the *Whitehall-Evening-Post*, under the Signature of PAULINUS; now re-printed, with Notes and Additions. Humbly dedicated to the Members of the Honourable House of Commons and the two Universities. *Bladon*, 1s.

February.

A DIALOGUE between Two Gentlemen concerning the late Application to Parliament for Relief, &c. *Towers*, 6d.

“ the Notions which he had there professed, concerning the “ Father, Son, and Holy Ghost.” It should seem as if this Testimony would, with all reasonable Men, have closed the Debate; but in a continued Number of this Magazine, (for September 1773, p. 423.) *Verus* returns to his Charge in a Rejoinder to J. N. and will have it, that the *probability* of Dr. Clarke’s Recantation remains undenied. After all this Altercation, a fourth Person, or at least, a fourth Signature is found in this Magazine for the next Month (October p. 481.) Mr. *Philo-Veritas* considers himself as Arbitrator between the contending Disputants, and very gravely pronounces the greater Degree of *Probability* to lie on the Side of the Evidence given in by Dr. Clarke’s Son, and his intimate Friend Bishop Hoadly, and therefore *decrees* for the *Defendants*, though not without intimating that there may remain just grounds for an *Appeal*. How often is this, and such like illiberal and ungenerous Treatment to be repeated? or, when will the Tongue of the Slanderer be put to Silence?

Mr. Madan is also remarked upon by *Poplicola*, in the *London Chronicle* of May 19, 1772, for his unjust and malignant Invectives against the Petitioners.

Dr.

Dr. Samuel Hallifax's THREE SERMONS, preached before the University of Cambridge, occasioned by an Attempt to abolish Subscription to the 39 Articles of Religion. * *Cambridge, Merrill*, 1s. 1772. January.

N. B. A *second Edition* in April following. †

A LETTER to Dr. Hallifax, upon the Subject of his Three Discourses preached before the University of Cambridge. ‡ *Kearsey*, 1s. March.

N. B. A *second Edition* in May following.

Mr. Goddard's SERMON containing a Plan for reforming the Liturgy and Articles of the Church of England. *Baldwin*, 6d. 1772. March.

A LETTER to a Bishop occasioned by the late Petition to Parliament for Relief, &c. *Wilkie*, 1s. April.

N. B. See No. 2, of Appendix to *Reflections on the Fate of a Petition*, &c. 2d Edition. p. 199—213. A *second Edition* of the Letter in January 1773. With a Postscript, containing some Considerations on Tests. *Wilkie*, 2s.

Dr. Tottie's CHARGE relative to the Articles of the Church of England, delivered to the Clergy of the Archdeaconry of Worcester in the Year 1772. *Oxford, Fletchers*, 6d. June.

N. B. See No. 3, of Appendix, to *Reflections on the Fate of a Petition*, &c. 2d Edition, p. 214, 230. Dr. Tottie had sufficient At-

* The Principles and Reasonings of this Writer were accurately examined in two Letters in the London Chronicle of March 24, and May 26, 1772, by *Priscilla*.

† A *Third Edition* was published the beginning of the Year 1773, in Octavo, with the Addition of a Preface, which most justly deserved Reprehension, and which was not suffered to pass unnoticed. *Cobham*, addressed the Preacher on the Subject of his Preface in the Whitehall Evening Post of April 6, 1773, to whom an Answer appeared in the same Paper of the 27th of the same Month, and which was supposed to come from the Doctor's *Right-Hand Man*, in all Emergencies of this kind, if not from the Doctor himself. This feeble Effort wore the MASK of *Tell-Truth*.

‡ This Letter was caviled at by *Paulus* in the London Chronicle of April 18, but that Writer was effectually silenced by *Titus* in the same Paper of May 2, 1772.

tention paid to him in a Series of five very sensible Letters in the General Evening Post of June 25, July 9, and 28, and August 4, and 22, 1772. Signed with the capital Letter G.

July.

THOUGHTS on the Dangers apprehended from Popery and Sectaries, by abolishing Subscription to the 39 Articles; in a Letter to a Friend. To which is added, A Letter, first published in the General-Evening-Post, under the Signature of PROBUS. *Wilkie*, 6d.

Mr. Peckard's SERMON preached at the Visitation of the Rev. Archdeacon Cholwell at Huntingdon, May 19, 1772. *Cambridge, Merrill*, 1s.

Mr. Wyvill's SERMON preached in the Parish Church of Kelvedon, at the Visitation of the Rev. Dr. Powell, on Tuesday, June 2, 1772, *Bladon*, 6d.

Mr. Temple's THREE DISCOURSES, entitled, The written Word the only Rule of Christian Faith and Manners, and the great Duty of Individuals to study it. *Wheble*, 1s. 6d.

1772. Novem.

Dr. Balguy's CHARGE delivered to the Clergy of the Archdeaconry of Winchester in the Year 1772. *Davis* 1s.*

Dr.

* See the London Chronicle of December 19th, and 29, 1772, of January 14th, and 26, 1773, January 25, and March 29, 1774; for Six unanswerable Letters addressed to Dr. Balguy, from the admirable Pen of *Priscilla*. If the Reader will be pleased to turn to the Appendix to Mr. Evanfon's *Three Discourses* (printed for B. Law, 1773, 8vo.) he will find some very sensible and satisfactory Reflections on the High-Church Principles of Dr. Balguy. The Archdeacon of Winchester being considered as the Mouth of his Party, and generally acknowledged a learned and ingenious Man, even by those who lamented his Renunciation of his former Principles, the Principles of his worthy Sire, and of his worthy and right reverend Patron. The Doctor's Charge was much noticed in the public Prints. All Advantage the Doctor might propose to himself from the Choice of his Motto from the venerable Hoadly, is not worth a Bull-Rush, since the Note taken of it by Dr. B. Dawson, in his Letter to the Clergy of the Archdeaconry of Winchester, and by an Anonymous Writer, who takes up with the humble Signature of A. B. C. in the St. James's Chronicle of December 26, 1772; and some Humorist has even *versified*

Dr. B. Dawson's Letter to the Clergy of the Arch-1773. February.
 deaconry of Winchester. Being a Vindication of
 the Petition presented the last Session of Parliament
 to the Legislature for the removal of Subscription
 to *human Forms of Religious Faith and Doctrine*, from
 the Misrepresentations of Dr. Balguy in a late Charge
 to the Clergy of his Archdeaconry. *Cadell*, 1s. 6d.

The PLEA of the Petitioners stated and vindica-
 ted from the Misrepresentations contained in a late
 Charge delivered by Dr. Balguy to the Clergy of the
 Archdeaconry of Winchester. *Payne*, 1s. 6d.

Mr. John Palmer's Letter to Dr. Balguy on the ^{June.}
 Subject of his Charge, with a Postscript. *Johnson*,
 1s.

Dr. Powell's CHARGE delivered to the Clergy of 1772. Novem.
 the Archdeaconry of Colchester in June 1772. *Cam-
 bridge, Merrill*, 6d.†

The DOCTRINES of a Trinity, and the Incarna-
 tion of God, examined, on the Principles of Rea-
 son and Common Sense. With a prefatory Address
 to the King, as first of the three legislative Estates
 of this Kingdom. By a Member of the Church of
 England from Birth and Education, and a sincere
 Disciple of Jesus Christ from Choice and rational
 Conviction. *Bladon*, 3s.

fified the Doctor's Charge, with very good Success, in the Lon-
 don Evening Post of April 13, and the London Chronicle of
 April 22, 1773. The Doctor's Conversion was noticed in the
 London Evening Post of February 16, 1773, by one who en-
 titles himself *Spur*, and by two Writers, under the Names of
Melchizedek, and a *Real Hoadleian*, in the Whitehall-Even-
 ing-Post of June 5, and 8, 1773; in the London-Chronicle
 of March 27, 1773, there are some excellent Remarks on an
 Extract from the Charge, in the same Paper of the next Post
 March 30, the Doctor is saluted with a Card from *A Christian*
and a Protestant.

† Dr. Powell had ample Attention paid to him in a Letter
 in the London Chronicle of February 20, 1773, where the
 Reader will find a Refutation of the *Principles* of the Charge to
 the Clergy of the Archdeaconry of Colchester. If however
 the Inquirer should be disappointed of the Satisfaction promised
 him, let him further turn to the Arguments advanced by a
 Writer in the St. James's Chronicle of May 1, 1773, whose
 Signature is A. B.

December.

The CAUSE of the PETITIONERS examined, with an Answer to a late Work (addressed to the King) entituled, *The Doctrines of Trinity, &c.* † *Robinson*, 2s. 6d. ‡

1773. January.

Mr. Hardy's VINDICATION of the Church of England, in requiring Subscription to the Thirty-Nine Articles, in an Account of the Rise and Occasion of those Articles, humbly submitted to the Consideration of every sincere Member of the Church of England. || *Wilkie*, 1s.

A BRIEF STATE of the Principles of Church Authority. *Bowyer and Nichols*, 1s.

1773. Feb.

Mr. Williams's ESSAYS on public Worship, Patriotism, and Projects of Reformation. *Payne*, 1s.

An Appendix was published about August 1774. 1s.

Another LETTER to the Lord Bishop of London, containing a Project for effectually satisfying the Petitioners for Relief, &c. and perpetuating the Peace of the Church.* *Davis*, 1s. 6d.

A TREATISE on the Nature and Constitution of the Christian Church; wherein are set forth the

† This *Examiner* is reduced to a very distressful Dilemma, by a Writer of a short Letter in the London Chronicle of January 28, 1773, under the whimsical Signature of *Every Man his own Vermin Killer*.

‡ "A Sketch of Contradictions and Inconsistencies in the Obligations laid upon Clergymen in order to qualify themselves for Ministering in the Church of England, as by Law established," was published December 3, 1772, on a single Sheet by Order of the Committee of the Associated Clergy. It is also printed in the Supplement to the Gentleman's Magazine for 1772, (Vol. 42, p. 630.)

|| Mr. Hardy received his *quietus* from *Christianus* in London Chronicle of February 6, 1773.

* This trifling Attempt at Wit, as appears by a Letter, addressed to the *Monthly Reviewers*, in the Whitehall-Evening Post of December 4, and in the London Evening Post of December 7, 1773, signed *A Country Bumpkin*, was afterwards palmed upon the Public under the new Title of, *Hope in Despair; a Project, &c.* Which Craft of Authorship though overlooked by the *Reviewers*, was reprehended by the said *Country Bumpkin* in a Manner which such Impositions do so highly deserve.

Form of its Government, the extent of its Powers, and the Limits of our Obedience. By a Layman. *Robinson*, 1s.

Religion, a FARCE, in a Letter to a Reader at the March, University of Salamanca. *Williams*, 6d.

A ROMAN CATHOLIC PETITION, as incontrovertibly admissible upon Protestant Principles, as either the clerical Petition or Dissenting Bill. In a Letter to a young Theologer at Paris. *Williams*, 6d.

Mr. Allen's (*Associations against the established Church indefensible*) Sermon at Oxford, February 24, 1772.† *Rivington*, 6d.

Mr. Toplady's (*Clerical Subscription no Grievance*) 1773. March. Sermon preached at the Visitation of the Clergy of the Archdeaconry of Exeter, May 12, 1772.* *Gurney*, 6d.

Dr. Edwards's (*Indispensable Duty of contending for the Faith, which was once delivered to the Saints*) Sermon before the University of Cambridge, June 29, 1766, being Commencement Sunday. *Beecroft*, 6d.

Dr. Duncan's (on the Condemnation pronounced May, against all mere external Pretences to Religion) Sermon, preached at Basingstoke September 14, 1769, at the Visitation of the Bishop of Winchester. *Doddsley*, 6d.

Mr. Hey's Sermon on *the Nature of obsolete Ordinances*, preached before the University of Cambridge at the Affizes. March 10, 1773‡ *Beecroft*, 6d.

† The Acrimony of the Language of this Sermon, and the dangerous Tendency of its *mumpsimus* Principles; together with the no less acrimonious, though unpublished Sermon preached at the Archdeacon's Visitation at Bishop-Auckland in 1772, are jointly animadverted upon upon by *Thwackum*, in the Whitehall-Evening Post of May 15, 1773.

* The Zeal which Mr. Toplady has on several Occasions shewed for the Church, as by *Law established*, having in this Sermon led him to charge the Petitioners with Principles and Doctrines, which no Way concerned the Petition; some Gentleman who aptly signs himself a *Friend of the Petitioners*, in the London Evening Post of June 10, 1773, generously came forward to correct the *Mistake*.

‡ Mr. Hey's accommodating Constructions of certain Ordinances, are controverted by one who takes to himself the Character of *No Sophister*, in the Whitehall-Evening Post of July 1, 1773.

Mr. Norman's TWO LETTERS, on the Subject of Subscription to the Liturgy and 39 Articles of the Church of England. To which is annexed, an Appendix relating to the same Subject, and particularly pointing out some few of the Errors in the established Liturgy. *Wilkie*, 2s. 6d.

Mr. Wood's INSTITUTES of ecclesiastical and civil Polity. *Law*, 2s.

1773. August.

Mr. Carlos's SERMON, preached at Blofield, in Norfolk, at the Archdeacon's Visitation, May 27, 1773.* *Nicholl*, 6d.

Dr. Whitfield's SERMON preached before the University of Oxford on Act Sunday, July 11, 1773.† *Oxford*, Price, 6d.

December.

LOOSE HINTS on the Subject of Non-Conformity. Addressed to the Right Reverend the Lords Bishops of England. By a Gentleman, formerly a Member of the Middle Temple. *Johnson*, 1s.

ARCANA, or the Principles of the late Petitioners to Parliament for Relief in the Matter of Subscription, in VIII Letters to a Friend. *Cambridge*, *Fletcher and Hodson*, 2s.

1774. January.

Mr. Wollaston's Considerations on the State of Subscription to the Articles and Liturgy of the Church of England, towards the Close of the Year 1773, or a View of what Alterations had been made in it by the preceding Debates. Recommended to the most serious Attention of the three Estates of the Realm. By a consistent Protestant. *Wilkie*, 1s. 6d.

* The Difficulty which lies in the Way of settling and agreeing with Mr. Carlos in the Question, *What are Fundamentals?* is remarked by *Scrutator*, in the London Chronicle of November 9, 1773; and the Imposition of what are called *Fundamentals*, insisted on as the grand source of Infidelity.

† Dr. Henry Whitfield was reminded by no more considerable a Person than *An Haberdasher*, in the London Chronicle of November 13, 1773, that his Exhortation to his Hearers to support the Church, in order to *answer the pious Intentions of their University Founders*, militated against the *present Establishment*, as well as the Petitioners, seeing that our present Church received no inconsiderable Alterations at a Period *subsequent* to the Life Time of several of their very pious Founders.

CONSIDERATIONS on the Propriety of requiring 1774. January.
a Subscription to Articles of Faith. *Cambridge,*
Merrill. 1s.

N. B. A *second* Edition, *enlarged* was published
in April following. *Robson,* 1s. 6d.

AN ANSWER to a Pamphlet, entitled, *Considera-* May.
tions on the Propriety, &c. At the *Clarendon Press.*
Rivington, 1s.

A DEFENCE of the *Considerations on the Propriety*
of requiring a Subscription to Articles of Faith. In June.
Reply to a late *Answer* from the *Clarendon Press.*
Wilkie, 1s.

A FRAGMENT of a LETTER to an orthodox 1774. January.
Clergyman. By a plain unlettered Christian.
Norwich, Beatniffe, 3d.

ANTINARKIA, or an Inquiry into the true Ac- February.
ception or Idea of religious Liberty, as set forth
in the Scriptures of the New Testament, with it's
consequent Doctrines examined and ascertained.
Bingley, 2s.

A LETTER to the most Reverend the Lord April.
Archbishop of Canterbury, on the present Oppo-
sition to any further Reformation. *Johnson,* 1s.

AN APPEAL to Reason; or Thoughts on Reli- June.
gion, wherein the Interference of the civil Power,
and the Matter of Subscription are candidly confi-
dered. By a Layman of Hampshire. *Rivington,*
3s. 6d.

SERIOUS and free THOUGHTS on the present
State of the Church, and of Religion, &c. Fourth
Edition. *Buckland,* 1s.

Mr. Bellward's (*established Mode of Subscription*
vindicated) SERMON, preached at the Archdeacon's
Visitation held at Beccles in Suffolk. Monday,
April, 18, 1774. * *Norwich, Chase,* 6d.

Mr. Burnaby's SERMON on the Nature of Sub-
scription to the Articles of Religion, preached at
the Archdeacon's Visitation at Bromley. *Payne,* 1s.

* The Principles of Mr. Bellward's Sermon were converted in
a Series of these Letters, directed to the Archdeacon and Clergy
of the Archdeaconry of Suffolk, signed *Bucer*, and which ap-
peared in the London Chronicle of December 22, 27, and 31,
1774.

1775. February. Archdeacon Blackburne's FOUR DISCOURSES.

I. on the duty of a Christian Minister under the Obligation of conforming to a national Religion established by the civil Powers. II. On the Questions, What is Christianity? Where is it to be learned? III. On the true meaning of the Phrase, The Interests of Religion. IV. On the original Principles of the first Protestants, delivered to the Clergy of the Archdeaconry of Cleveland in the Years 1767, 1769, 1771, and 1773. *Wilkie.*

Dr. Balguy's (*respective Duties of Ministers and People in a national Church*) SERMON preached in Lambeth Chapel, at the Consecration of the Right Reverend Richard Hurd, D. D. Lord Bishop of Litchfield and Coventry; and of the Right Reverend John Moore, D. D. Lord Bishop of Bangor; February 12, 1775. *Davis, 1s.*

April.

REMARKS on Dr. Balguy's Sermon preached at the Consecration of the Right Reverend the Bishops of Litchfield and Coventry, and of Bangor. By a petitioning Clergyman. *Johnson.*

March.

Mr. Seward's CHARGE to the CLERGY of the PECULIARS belonging to the Dean and Chapter of Litchfield, given at Bakewell, April 23, 1774. *Longman, 1s.*

1772. May.

A COMPLETE AND FAITHFUL COLLECTION of the several Papers which have been published in Oxford on the Subject of Subscription to the 39 Articles, required from young Persons at their Matriculation. *Leacroft, 1s. 6d.*

June.

REFLECTIONS on the Impropriety and Inexpediency of Lay Subscription to the 39 Articles in the University of Oxford.

July.

A Defence of the Subscription to the 39 Articles as it is required in the University of Oxford, occasioned by a late Pamphlet, entitled, *Reflections, &c. Oxford, Fletchers, 6d.*

An Answer to a Pamphlet, entitled, *Reflections, &c. Oxford, Fletchers, 6d.*

A LETTER

A LETTER to the Reverend *****, 1773. Jan.
M. A. Fellow of ***** College, Oxford, on the
Case of Subscription at Matriculation. *Oxford,*
Prince, 6d.

A LETTER to the Right Honourable Lord
North, Chancellor of the University of Oxford,
concerning Subscription to the thirty nine Articles,
and particularly the Undergraduate Subscription in
that University. By a Member of the Convocation.
Oxford, Prince, 1s.

OPINIONS concerning the University of Oxford, 1774. January.
and Subscription to the 39 Articles. By a Cler-
gyman. *Evans, 1s. **

N. B. See Appendix to the second Edition of
Summary View of Laws relating to Subscrip-
tion, for an Account of the Origin of Sub-
scription in the University of Oxford.

Mr. Wollaston's ADDRESS to the Clergy of the 1772. Decem.
Church of England in particular, and to all Chris-
tians in general; humbly proposing an Application
to the Right Rev. Bishops, or through their Means
to the Legislature for such Relief in the Matter of
Subscription, as in their Judgments they shall see
proper: together with the Author's Sentiments of
the present Forms, and his Reasons for such an Ap-
plication. *Wilkie, 6d.*

Mr. Tillard's THOUGHTS concerning the Safety 1773. January.
and Expediency of granting Relief in the Matter of
Subscription to the Clergy of the Church of Eng-
land, occasioned by Mr. Wollaston's Address to
them. *Horsfield, 6d.*

CURSORY OBSERVATIONS on Mr. Wollaston's
Pamphlet, entitled "An Address, &c." By a
Layman. *Robinson, 6d.*

A LETTER to the Members of the new Associa-
tion for altering the Articles and Liturgy of the
Church of England. *Hingeston, 6d.*

* The Author of these *Opinions* received due Correction
from two Animadvertisers; the one was pleased to sign himself
Snicker-Snee, in the *Whitehall-Evening Post* of February 3,
1774, and the other *A Cantab*, in a Series of four Letters in
the *London Chronicle* of February 12, and 22, and March 5,
and 22, 1774.

3774. Feb.

(2)
Mr. Wollaston's *QUERIES*, relating to the Book
of Common Prayer, and with proposed Amend-
ments. Addressed to those in Authority and sub-
mitted to their Consideration. *Wilkie, 1s.*

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